A Brief and Easie

EXPLANATION

Of the

SHORTER CATECHISM

Presented

By the Assembly of Divines at *Westminster*, to both Houses of PARLIAMENT,

And

By them Approved.

Wherein the meanest Capacities may in a speedy and easie way be brought to understand the Principles of RELIGION.

In imitation of a Catechism, formerly Published by Mr. Herbert Palmer, *B. D. and late Master of* QUEENS *COLLEDGE.*

By JOHN WALLIS, *D. D.*

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Christian Reader,

THou hast here presented to thee a brief Explanation of the shorter Catechism, composed by the Assembly of Divines at Westminster, and by them presented to both Houses of Parliament: Which being in a method somewhat unusual, I thought it requisite to give thee this brief account of it.

Thou hast seen perhaps a Catechism, heretofore published in a like form, by that Godly, Learned, and Reverend Divine, now with God, Mr. Herbert Palmer: Which form, though somewhat unusual, was apprehended by him very useful, and was accordingly entertained with great approbation. It was his earnest desire (as is well known) that the Assemblies Catechism (intended for publick use) should be published in a like form, either by themselves, or at least by some private hand, and was fully resolved to have done it himself, had God afforded himself to see that Catechism fully finished. For which cause, together with that intimate acquaintance which I had with him, I was the rather perswaded to undertake that wherein he was by death prevented, as well to accomplish his desires, as to gratifie those who from the use of it may receive benefit.

The Questions and Answers of the Assemblies Catechism (together with the Text of Scriptures by them annexed for the proofs of it) I have preserved entire without any variation. In composing whereof the Assembly was careful that all the Answers might be entire sentences of themselves, without depending for their sense upon the foregoing Question, being indeed so many distinct Aphorisms, containing briefly the grounds of

Christian Religion: so that the learner is not necessitated to charge his memory with the Questions, that he may understand the Answer; nor is the like danger, as in many other Catechisms, of confounding the understanding by misapplying the Answer to a wrong Question. Their Questions also are so framed, that any one of them may be asked singly and distinctly, without dependance on the Question foregoing.

That which I have done in it, is only the adding of those shorter Questions, which are answered by Yes, *or* No, *standing directly opposite to them, whereby several particulars of the large Answer are distinctly pointed to, and briefly explained to the apprehension of weak capacities, which they would be apt either not to observe, or not to understand, if they did only learn that large Answer by rote. All which is done without charging the learners memory: for to answer these short questions, is not so much an exercise of the memory, as of the judgment, being able to distinguish between the truth and falshood; assenting to the one, and denying the other: Yea, the memory is much helped by it, there being nothing in the general Answer, but what they are put in mind of by some of the Questions. In the use of it, especially for weak capacities, the instructer may first rehearse the main question, without expecting a present answer thereunto, till he hath asked all the shorter questions belonging to it, and received answers to them; then repeating the main question, the learner will be the better able to give the general answer to the whole, when he hath already assented to all of it by parts. Yet the judicious instructer is not so limited, but that if need be he may vary from it, either in method or matter, by addition, omission, or alteration, as he sees occasion. If thou receive any good from these endeavours, let God have the glory; and he shall have his end, who is*

Thine in Christ Jesus.

J. W.

A brief Explanation of the ſhorter Catechiſm, Preſented by the Aſſembly of Divines at *Weſtminſter*, to both Houſes of *PARLIAMENT*.

Queſt 1.

W*Hat is the chief end of Man?*

Is it to ſeek himſelf, or make himſelf great?

Or, To enjoy the profits or pleaſures of the world?

Or, Is it to glorifie God, and enjoy him for ever?

2. Q. *What rule hath God given to direct us how we may glorifie and enjoy him?*

Can we receive ſufficient direction from our own wiſdom, or the light of nature?

Or, From Gods works of Creation and Providence only?

Or, Is the Word of God the only Rule?

Or, Muſt we daily expect new Revelations from Heaven?

Is that the Word of God which is contained in the Scri-

No

No

Yes

No

No

Yes

No

1. *A.* Mans chief end is to glorifie God *a*, and to enjoy him for *b* ever. *a* 1 *Cor.* 10. 31. *Rom.* 11. 36. *b Pſal.* 37. 24. to the end.

2. *A.* The Word of God, which is contained in the Books of the Old and New Teſtament *c*, is the only Rule to direct us how we may glorifie and enjoy him *d*. *c.* 2 *Tim.* 3. 16. *Eph.* 2. 20. *d* 1 *Joh.* 1, 2, 3, 4.

Scriptures of the Old and New Testament. Yes

Or, Somewhat else ? No

3. *Q. What do the Scriptures principally teach?*

Do they teach us what man is to believe concerning God ? Yes

And, What duty God requires of man ? Ye

3. *A.* The Scriptures principally teach what man is to believe concerning God, and what duty God requires of man *e*. *e 2 Tim.* 1. 13. and 3. 16.

4. What is God?

Hath God a body or bodily parts ? No

Or Is he a Spirit without body or bodily parts? Yes

Is God infinite in being ? Yes

Without any bounds of place, time, or perfection ? Yes

Or, Is he finite as all creatures are ? No

Is God Eternal in being, without either beginning or ending ? Yes

O, Had he a beginning as all creatures have ? No

And, Shall he never have an end ? No

Is God unchangeable ? Yes

Or, Is he subject to change as creatures are ? No

Is God infinite in Wisdom ? Ye

Knowing all things ? Yes

And, Doing all things wisely ? Yes

4. *A.* God is a Spirit *f*, infinite *g*, eternal *h*, and unchangeable *i*, in his being *k*, Wisdom *l*, power *m*, holiness *n*, goodness and truth *o*. *f John* 1. 24. *g John* 11. 7, 8, 9. *h Ps.* 2. *i Jam.* 1. 17. *k Exod.* 3. 14. *l Psal.* 147. 5. *m Rev.* 4. 8. *n Rev.* 15. 4. *o Exod.* 34 6, 7.

Or, Can there be somewhat which he knows not? *No*

Or, Doth he want wisdom in some things? *No*

Or, At some times? *No*

Is God almighty or infinite in power? *Yes*

Is he able to do all things? *Yes*

Or, Is it somewhat too hard for him? *No*

Is God infinite in holiness? *Yes*

Or, Is there any sin in him? *No*

Or, Doth he allow any to sin? *No*

Is God infinite in Justice? *Yes*

Is he just in all things and at all times? *Yes*

Or, Is there any injustice or unrighteousness in him? *No*

Is God infinite in goodness? *Yes*

Is he good in himself? *Yes*

And, The Author of all good in the creatures? *Yes*

Is God infinite in truth? *Yes*

Is it not possible for him to lie? *No*

Nor to erre, or to be deceived? *No*

Is God eternal and unchangeable in all these perfections. *Yes*

And, Is it impossible for him to be otherwise? *Yes*

Is God a Spirit, infinite, eternal and unchangeable in his being ? Yes

And, Is he infinite, eternal and unchangeable in his wisdome ? Yes

And, In his power ? Yes

And, In his holiness ? Yes

And, In his justice ? Yes

And, In his goodness ? Yes

And, In his truth ? Yes

5. Q. *Are there more Gods than one ?* No

Were not those Gods which the Heathen worshipped as Gods ? No

Is the living and true God the only God ? Yes

6. Q. *How many persons are there in the Godhead ?*

Are there three persons in the Godhead, the Father, the Son, and the holy Ghost ? Yes

Or, Are there more than three ? No

Or, Fewer ? No

Is the Father God ? Yes

Is the Son God ? Yes

Is the holy Ghost God : Yes

Are there three Gods ? No

Or, Are these three one God ? Yes

Are they the same in substance ? Yes

Or, Divers ? No

Are they equal in power and glory ? Yes

Or,

5. *A.* There is but one only the living and true God *p*. *p Deut.* 6. 4. *Jer.* 10. 10.

6. *A.* There are three persons in the Godhead, the Father, the Son, and the Holy Ghost, and these are one God, the same in substance, equal in power and glory *q*. *q* 1 *Joh.* 5. 7. *Mat.* 28. 19.

Or, Is one more powerful than another? *No*

Or, More glorious than another? *No*

7. Q. *What are the Decrees of God?*

Are they his Eternal purpose, whereby he hath fore-ordained whatsoever comes to pass? *Yes*

Or, Doth somewhat come to pass, which God hath not decreed? *No*

Or, Otherwise than he hath decreed? *No*

Are the decrees of God Eternal? *Yes*

Doth God purpose or decree nothing now but what he hath purposed from all Eternity? *No*

Do not the Alterations in the creatures occasion an alteration in Gods purposes? *No*

Nor proceed from such alteration? *No*

Or, Hath God from all Eternity, by an unchangeable decree, fore-ordained those alterations? *Yes*

Hath God fore-ordained all things for his own glory? *Yes*

Or, Doth something come to pass which doth not serve to his glory? *No*

Or,

7. *A.* The decrees of God are, his eternal purpose, according to the Counsel of his Will, whereby for his own Glory, he hath fore-ordained whatsoever comes to pass *r. r Eph.* 1. 4, 11. *Rom.* 9. 22, 23.

Or, Which was not intended by him for that end? *No*

Was God moved to make such decrees by any thing without himself? *No*

Or, Was it meerly according to the counsel of his will? *Yes*

8. Q. *How doth God execute his decrees?*

Is the work of Creation an Execution of Gods decrees? *Yes*

And, The works of providence? *Yes*

Or, Doth God bring to passe somewhat therein, which was not before decreed? *No*

8. *A.* God executeth his decrees in the works of Creation and Providence.

9. Q. *What is the work of Creation?*

Is it Gods making all things of nothing in the space of six dayes? *Yes*

Or, Was there somewhat which God made not, of which other things were made? *No*

Doth God make all things by the word of his power, without the use of instruments? *Yes*

Did God create any thing sinful or amiss? *No*

Or, Was all very good? *Yes*

9. *A.* The work of creation, is Gods making all things of nothing, by the word of power in the space of six dayes, and all very good. (*Gen.* 1. *Heb.* 11. 3.

10. Q. *How did God create man?*

Did God create man both Male and Female after his own Image?

Yes

In Knowledge, Righteousnes and Holiness?

Yes

And, Had he Dominion over the Creatures?

Yes

11. Q. *What are Gods works of Providence?*

Doth God preserve and govern all creatures?

Yes

And. All their actions?

Yes

Or, Is there somewhat which standeth not in need of his preservation?

No

Or, Which is exempt from his government?

No

Is God most Holy, Wise, and Powerfull in all his acts of providence?

Yes

Or, is there any want of holiness therein?

No

Or, Want of wisdom?

No

Or, Of power?

No

12. Q. *What special act of providence did God exercise toward man, in the estate wherein he was created?*

Did God enter into a Covenant of life with man?

Yes

Upon condition of perfect obedience?

Yes

Or, Absolutely without any condition?

No

Had

10. *A*. God created man Male and Female after his own Image, in knowledge, righteousnes and holiness, with dominion over the creatures *t*. *t Gen.* 1. 26, 27, 28. *Col.* 3. 10. *Ephes.* 4. 24.

11. *A*. Gods works of Providence are, his most holy *u*, wise *x*, his powerful preserving *y*, and governing all his creatures and all their actions *z*. *u Psal.* 147. 17. *x Psal.* 104. 24. *Isa.* 28. 29. *y Heb.* 1. 3. *z Psal.* 103. 19. *Mat.* 10. 29, 30, 31.

12. *A*. When God had created man, he entred into a covenant of life with him, upon condition of perfect obedience, forbidding him to eat of the tree of knowledge of good and

Had he liberty to eat of the Tree of Knowledge of Good and Evil? *No*

Or, Was he forbidden to eat of it? *Yes*

And, That upon pain of death? *Yes*

13. Q. *Did our first Parents continue in the state wherein they were created?* *No*

Or, Did they fall from it by sinning against God? *Yes*

Were they not confirmed in innocency? *No*

Were they forced to sin? *No*

Or, Were they left to the freedom of their own wills? *Yes*

14. Q. *What is sin?*

Is any Transgression of Gods Law a sin? *Yes*

And, Any want of conformity to it? *Yes*

Even in the smallest matters? *Yes*

Or, Only some gross transgressions? *No*

15. Q. *What was the sin whereby our first Parents fell from the Estate wherein they were Created?*

Was it their eating the forbidden fruit? *Yes*

Or, Was it some other sin? *No*

16. Q. *Did all mankind fall in* Adams *first transgression?*

Did

and evil upon pain of death *z*. *z Gal.* 3. 12. *Gen.* 2. 17.

13. *A.* Our first Parents being left to the freedom of their own will, fell from the Estate wherein they were Created, by sinning against God *a*. *a Gen.* 3. 6, 7, 8, 13. *Eccles.* 7. 29.

14. *A.* Sin is any want of conformity unto, or Transgression of the Law of God *b*. *b* 1 *Joh.* 3. 4.

15. *A.* The sin whereby our first Parents fell from the Estate wherein they were Created, was their eating the forbidden fruit *c*. *c Gen.* 3. 6, 12.

16. *A.* The Covenant being

Did Christ fall as well as others ? No

Or, Those that descended from *Adam* by ordinary generation ? Yes

Did they all sin with *Adam* in his first Transgression ? Yes

And, Fall with him therein ? Yes

Was the Covenant made with *Adam* for his posterity, as well as himself ? Yes

Or, For himself only ? No

17. Q. *Into what Estate did the fall bring mankind ?*

Into an estate of sin ? Yes

And, Of misery ? Yes

18. Q. *Wherein consists the sinfulness of that Estate whereinto man fell ?*

Is man Guilty of *Adams* first sin ? Yes

And, Doth he want Original Righteousness ? Yes

Or, Doth man still retain that Righteousness wherein he was Created ? No

Is there a corruption of his whole Nature ? Yes

Or, Is some part undefiled ? No

Is that which is commonly called Original sin ? Yes

Do all actual transgressions proceed from it ? Yes

And, Are they part of the sinfulness of Mans Condition ? Yes

19. Q

being made with *Adam*, not only for himself, but for his Posterity, all mankind descending from him by ordinary generation, fell with him in his first transgression *d. d Gen.* 2. 16, 17. *Rom.* 5. 12. 1 *Cor.* 15. 21, 22.

17. *A.* The Fall brought mankind into an estate of sin and misery *e. e Rom.* 5. 12.

18. *A.* The sinfulness of that estate whereinto man fell, consists in the guilt of *Adams* first sin, the want of Original Righteousness, and the corruption of his whole nature, which is commonly called Original sin, together with all actual Transgressions, which proceed from it *f. f Rom.* 5. 12. 19. *Rom.* 5. 10, to 12. *Ephes.* 2. 1, 2. 3. *James* 5. 14. 15. *Mat.* 15. 19.

19. *A.*

19. Q. *What is the misery of that estate whereinto man fell?*

Have all mankind by their fall lost communion with God?

Yes

And, Are they under this wrath and curse?

Yes

Are they made liable to all the miseries of this life?

Yes

And, To death it self?

Yes

Doth death put an end to all their misery?

No

Or, Are they liable to the pains of hell for ever?

Yes

20. Q. *Did God leave all mankind to perish in the state of sin and misery?*

Or, Doth he deliver all mankind out of it?

No

Or, Hath he elected some to everlasting life?

Yes

From all eternity?

Yes

And, Was it out of his meer good pleasure?

Yes

Or, Because of something foreseen in them, moving him thereunto?

No

Doth God deliver them out of the estate of sin and misery, and bring them into an estate of salvation?

Yes

Are they thus delivered and saved by the first Covenant (which was the Covenant of works) upon their perfect obedience?

No

Or,

19. *A.* All mankind by their fall lost communion with God *g*, are under his wrath and curse *h*, and so made liable to all miseries in this life, to death it self, and to the pains of hell for ever *i*. *g Gen.* 3. 8, 10. *h Eph.* 2. 2, 3. *Gal.* 3. 10. *i Lam.* 3. 39. *Rom.* 6. 29. *Mat.* 25. 41, 46.

20. *A.* God having out of his meer good pleasure from all Eternity elected some to everlasting life *k*, did enter into a Covenant of grace to deliver them out of the estate of sin and misery, and to bring them into an estate of salvation by a Redeemer *l*. *k Eph.* 1. 24. *l Rom.* 3. 20, 21, 22. *Gal.* 3 21, 22.

Or, Did God enter into a Covenant of grace to deliver & save them by a Redeemer? *Yes*

21. *Who is the Redeemer of Gods Elect?*

Is the Lord Jesus Christ the only Redeemer of Gods elect? *Yes*

Or, Is there any other Redeemer? *No*

Is not he the eternal Son of God? *Yes*

And, Did he become man? *Yes*

Is he both God and man? *Yes*

Are there two distinct natures in Christ? *Yes*

And, Two distinct persons? *No*

Or, Two distinct natures and one person? *Yes*

And, Doth he continue so to be for ever? *Yes*

22 Q. *How did Christ, being the Son of God, become man?*

Did Christ the Son of God become man, and by taking to himself a true body, and a reasonable soul? *Yes*

Or, Had he a body without a soul? *No*

Or, A soul without a body? *No*

Was he conceived and born in an ordinary way as others are? *No*

Or, Was he conceived by the Holy Ghost in the womb of the Virgin *Mary*, and born of her? *Yes*

Was

21. *A.* The only Redeemer of Gods Elect is the Lord Jesus Christ *m*, who being the eternal Son of God became man *n*, and so was, and continueth to be God and man in two distinct natures, and one person for ever *o*. *m* 1 *Tim.* 2. 5, 6. *n Joh.* 1. 14. *Gal.* 4. 4. *o Rom.* 9. 5. *Luk.* 1. 35. *Col.* 2. 9. *Heb.* 7. 24, 25.

22. *A.* Christ the Son of God became man, by taking to himself a true body *p*, and a reasonable soul *q*, being conceived by the power of the Holy Ghost, in the womb of the Virgin *Mary*, and born of her *r*, yet without sin *s*. *p Heb.* 2. 14, 16. & 10. 5. *q Mat.* 26. 38. *r Luke* 1. 27, 31, 35, 42. *s Gal.* 4. 4.

23. *A.*

Was he conceived and born without sin?

Or, Was he conceived and born in sinne, as others are?

23. Q. *What Offices doth Christ execute, as our Redeemer?*

Doth he execute the Office of a Prophet?

And of a Priest?

And of a King?

Did Christ execute these Offices in his estate of Humiliation?

And, In his estate of Exaltation?

24. Q. *How doth Christ Execute the Office of a Prophet?*

In revealing to us the will of God for our salvation?

Or, Is there any thing necessary for our Salvation, which he hath not revealed?

Doth he reveal this by his Word and Spirit?

Or, Onely by his Word, without the Spirit?

25. Q. *How doth Christ execute the Office of a Priest?*

In his once offering himself a sacrifice, to satisfie divine justice?

And, to reconcile us to God?

Or, Was he offered up by some

Yes

No

23. *A.* Christ as our Redeemer, executes the Offices of a Prophet, of a Priest, and of a King, both in his Estate of humiliation and exaltation *a. Acts* 3.21,22. *Heb.* 12. 25. with 2 *Cor.* 13. 33. *Heb.* 5.5,6,7.& 7.25.

Yes Yes Yes

Yes *Ps.* 2.6. *Isa.* 9.6,7. *Mat.* 21. 5. *Ps.* 2. 8,9,10 11 &

24. *A.* Christ executeth the Office of a Prophet, in revealing to us by his Word and Spirit, the will of God for our Salvation *n.*

Yes

No

Yes *n John.* 1, 18. 1 *Pet.* 1. 10, 11, 12. *Joh.* 15. 15. and 20. 31.

No

25. *A.* Christ executes the Office of a Priest, in his once offering up of himself a Sacrifice to satisfie Divine Justice *, and re-

Yes

Yes

some other against his will?

Was he not offered up a sacrifice more than once?

And, Is he to be offered up no more?

Or, Doth his once offering up himself a sacrifice, suffice to satisfie Divine Justice, and reconcile us to God?

Did not Christ make intercession for us?

And, doth he continue so to do?

Or, Hath he finished his intercession, together with his sacrifice?

And, Is that a part of his Priestly office?

26. Q. *How doth Christ, execute the office of a King.*

Doth he subdue us to him selfe?

Or, Do we submit to him meerly of our own accord?

Or, Are we by nature enemies to him?

And, Doth he rule and govern us?

Or, Permit us to do what we list?

Or, Suffer us to remain rebellious?

Doth he defend us?

And, Restrain all his, and our enemies?

And, Conquer them?

Or, Doth he leave us exposed

No reconcile us to God *x*,
No and in making continual Intercession for
No us *y*, * *Heb.* 9. 14.
x Heb. 2. 17. *y Heb.* 7.
Yes 24, 25.
yes
yes

No
yes

yes
No
Yes
yes
No
No
yes
yes
yes

26. *A.* Christ Executeth the office of a King, in subduing us to himself *z*, in ruling *a*, and defending us *b*, and in restraining and conquering all his and our enemies *c*. *z Acts* 15. 15, 16. *a Isa.* 33. 22. *b. Isa.* 22. 1, 2. *c* 1 *Cor.* 15. 25. *Psal.* 1. 10.

ed to danger, and let us shift or our selves? No

Or, Suffer our enemies to do what they list? No

Or, Leave them unconquered, and suffer them finally to prevail against him? No

Or, Against us? No

And, Are all these parts of his Kingly office? yes

27. Q. *Wherein did Christs humiliation consist*?

Was it an abasing of Christ to be born? yes

Especially in a low condition? yes

Was he made under the Law? yes

Or, Exempted from subjection to it? No

Was he freed from the miseries of this life? No

Or, did he undergo them? yes

And, The wrath of God? yes

Did he suffer death? yes

An ordinary natural death? No

Or, did he undergo the cured death of the Cross? yes

Was he buried? yes

And, Did he rise again immediately? No

Or, Did he continue under the power of death for a time Yes

And, Were all these things parts of Christs humiliation? yes

28. Q. *wherein consisteth Christs exaltation*?

Doth

27. *A.* Christs humiliation consisted in his being born, and that in a low condition *d*, made under the Law *e*, undergoing the miseries of this life *f*, the wrath of God *g*, and the cursed death of the Crosse *h*, in being buried *i*, and continuing under the Dominion of Death for a time *k*

d Luke 2.7. *e. Gal.* 4. 4. *f Heb.* 12. 2, 3. *Isa.* 53. 2, 3. *g Luke* 22. 44. *Mat.* 27. 46. *h Phil.* 2. 8. *i* 1 *Cor.* 15. 3. *k Acts* 24, 25, 26, 27, 31.

28. *A.* Christs exaltation consisteth in his rising

Doth he continue still in the grave, and under the power of death? No

Or, Did he rise again from the dead the third day? yes

Was he to continue still on the Earth after his Resurrection? No

Or, Did he ascend up into Heaven? yes

And, Sit at the right hand of God the Father? yes

And, Shall he remain there for ever? No

Or, Shall he come to judge the world at the last day? yes

Or, Shall he come again before that time? No

And, Are all these parts of Christs exaltation? yes

29. Q. *How are we made partakers of the Redemption purchased by Christ?*

By the effectual application of it to us by his holy Spirit? yes

Or, may it be effectually applied to us without the Spirit? No

Or, Can they be partakers of it to whom it is not applyed? No

30. Q. *How doth the Spirit apply us to the Redemption purchased by Christ?*

By working Faith in us? yes

And, Thereby uniting us to Christ in our effectuall calling? yes

Or,

rising again from the dead on the third day *l*, in ascending up into Heaven *m*, in sitting at the right hand of God the Father, and in coming to judge the world at the last day *o*, *l* 1 *Cor.* 15. 4. *m Mark* 16. 19. *Eph.* 1. 20. *o Acts* 1. 11. and 17. 31.

29. *A.* We are made partakers of the Redemption purchased by Christ, by the effectual application of it to us by his holy Spirit *q*. *q. Tit.* 3. 5, 6.

30. *A.* The Spirit applies to us the Redemption purchased by Christ, by working Faith in us *r*, and

Or, May all this be done without the Spirit? No

31. Q. *What is Effectuall calling?*

Is it the work of Gods Spirit? yes

Doth the Spirit of God therein convince us of our sin? Yes

And, Of our misery? yes

Or, Be those effectually called, who are never thus convinced? No

Doth he enlighten our mind in the Knowledge of Christ? yes

And, Renew our wills? yes

Or, Do our minds remain as blind, and our wills as perverse as they were before? No

Or, Can this be wrought without the Spirit? No

And, Doth the Spirit by all this perswade and enable us to embrace Jesus Christ freely offered to us in the Gospel? yes

Or, Do we remaine notwithstanding all this unwilling? No

Or, Unable? No

Or, Can we be thus perswaded or enabled without the Spirit? No

31. Q.

thereby uniting us to Christ in our effectuall calling *s. r Ephes.* 1. 13, 14. *John* 6. 37, 39. *Eph.* 1. 8. *s Eph.* 3. 17. 1 *Cor.* 1. 9.

31. *A.* Effectual calling is the work of Gods Spirit *t*, whereby convincing us of our sin and misery *u*, enlightening our minds in the knowledge of Christ *, and renewing our wills *x*, he doth perswade and enable us to embrace Jesus Christ freely offered to us in the Gospel *y. t* 2 *Tim.* 1. 9. 2 *Thes.* 2. 13, 14. *u Acts* 2. 37. * *Acts* 26. 18. *x Ezek.* 36. 26, 27. *y John* 6. 44, 55. *Phil.* 2. 13.

32. *A.*

32 Q. *What benefit do they that are effectually called, partake of in this life?*

Do they in this life partake of Justification?

And, Adoption?

And, Sanctification?

And, The severall benefits which in this life do either accompany, or flow from them?

32. *A.* They that are effectually called, do in this life partake of Justification *z*, Adoption *a*, Sanctification, and the severall benefits which in this life, do either accompany or flow from them *b*.

z Rom. 8: 30. *a Eph.* 1. 5. *b* 1 *Cor.* 1. 29, 30.

33. Q. *What is Justification?*

Doth God therein pardon all our sins?

Or, Only some of them?

Or, Be we still accounted guilty?

And, Doth he accept us as righteous in his sight?

For our own merits or satisfaction?

Or, Only for the righteousness of Christ imputed to us, and received by faith alone?

Or, May we obtain it without faith?

Or, By faith and works together?

And, Is all this an act of Gods free grace?

Or, Can we merit or deserve it from God?

At least in part?

33. *A.* Justification is an Act of Gods free Grace, wherein he pardoneth all our sins *c*, and accepteth us as righteous in his sight *d*, only for the righteousness of Christ imputed to us *e*, and received by faith alone *f*. *c Rom.* 3. 24, 25. and 4. 6, 7, 8. *d* 2 *Cor.* 5. 19, 21. *e Rom.* 5. 17, 18, 19. *f Gal.* 2. 16. *Phil.* 3. 9.

34. Q. *What is Adoption?*
Are we thereby received into the number of the Sons of God?
And, Have a right to all their priviledges?
And, Is this an act of Gods free grace?

Yes
yes
yes

34. *A.* Adoption is an act of Gods free grace *g*, whereby we are received into the number, and have a right to all the priviledges of the Sons of God *h*. *g* 1 *John* 3. 1. *h Joh.* 1. 12. *Rom.* 8 17.

35. Q. *What is Sanctification?*
Are we thereby renewed after the Image of God?
In the the whole man?
Or, Only in some part?
Or, Do we remain unrenewed as before?
And, And are we perfectly sanctified and renewed?
Or, Enabled (by degrees) more and more, to dye unto Sin, and to live unto Righteousness?
Are we able of our selves to work this sanctification or renovation?
Or, To merit it at Gods hands?
Or, Is it a work of Gods free grace?

yes
yes
No
No
No
yes
No
No
yes

35. *A.* Sanctification is the work of Gods free grace *i*, whereby we are renewed in the whole man after the Image of God *k*. and are enabled more and more to die unto sin and live unto righteousness *l*. *i* 2. *Thes.* 2. 3. *k Ephes.* 4. 23, 24. *Rom.* 6. 46.

36. Q. *What are the benefits which in this life do accompany or flow from Justification, Adoption, and Sanctification?*

36. *A.* The benefits which in this life do accompany or flow from Justification, Adoption,

May

May we in this life have assurance of Gods love? *yes*
And, Peace of conscience? *yes*
And, Joy in the holy Ghost? *yes*
Or, cannot these be had till after this life? *yes*
And, Shall we have in this life increase of grace? *yes*
And, Perseverance therein to the end? *yes*
And, Do all these benefits accompany or flow from our Justification, Adoptiou and Sanctification? *yes*
Or, Can those have any of those benefits, who are not Justified. Adopted and Sanctified? *No*

37. Q. *What benefits do Beleivers receive from Christ at death?*

Are their souls at death made perfect in holiness? *yes*
Or, Doth some corruption remain in them? *No*
And, Do they imemdiately pass into glory? *yes*
Before they be again united to their bodies? *yes*
And, Do their bodies immediatly pass into glory? *No*
Or, Rest in their graves till the resurrection? *yes*
Are their bodies at death separated from Christ? *No*
Or, Be they still united to Christ? *yes*

38. Q.

Adoption, and Sanctification, are assurance of Gods love, Peace of conscience *m*, Joy in the holy Ghost *n*, encrease of Grace *o*, and perseverance therein to the end *p*. *m Rom.* 5. 1, 2, 5. *n Rom.* 14. 17. *n Prov.* 4. 18. *p 1 John* 5. 13. 1 *Pet.* 1. 5.

37. *A*. The Souls of believers are at their death made perfect in holinesse *q*, and doe immediately passe into glory *r*; and their bodies being still united to Christ *s*, do rest in their graves *t*, till the Resurrection *u*. *q Heb.* 12. 23. *r 2 Cor.* 5. 1, 6, 8. *Phil.* 1. 2, 3. *Luke* 23. 43. *s 1 Thes.* 4. 14. *t Isa.* 57. 2. *u Job.* 19. 26, 27.

38. Q. *What benefits do believers receive from Christ at the Resurrection?*

Shall they be raised again? *yes*
In such a condition as they were before? *No*
Or, Shall they be raised in glory? *yes*
And, Shall they be openly acknowledged and acquitted in the day of judgment? *yes*
Or, Rejected? *No*
And, Condemned? *No*
And, Shall they be made perfectly blessed in the full enjoying of God? *yes*
To all eternity? *yes*
Or, Only for a time? *No*

38. *A.* At the resurrection, believers being raised up in Glory *, shall be openly acknowledged and acquitted in the day of Judgment *x*, and made perfectly blessed in full enjoying of God to all Eternity *z*. * 1 *Cor.* 15. 43. *x Mat.* 25. 23. *Mat.* 10. 32. *y* 1 *John* 3. 2. 1 *Cor.* 13. 12. *z* 1 *Thes.* 4. 17, 18.

39. Q. *What is the duty which God requires of man?*

Doth he require obedience to his revealed will? *yes*
Or, Is it at our choice, whether or no we will obey him? *No*
And, Is God's revealed will the Rule of our obedience? *yes*

39. *A.* The Duty which God requires of Man, is Obedience to his revealed will *a*. *Mic.* 6. 8. 1 *Sam.* 15. 22.

40. Q. *What did God at first reveal to man for the Rule of his obedience?*

Was the Morall Law given to man at first? *No*
Or, Not till afterwards? *yes*
And, Did God reveal that to man as the rule of his obedience? *yes*

40. *A.* The Rule which God at first revealed to man for his obedience, was the moral Law *b*. *Rom.* 1. 14, 15. and 10. 5.

41. Q. *Where is the morall Law summarily comprehended?*
Is it summarily comprehended in the Ten Commandments?

41. *A.* The Moral Law is summarily comprehended in the Ten Commandments *c. c Deut.* 10.4.

42. Q. *What is the summe of the ten commandments?*
Are we to love the Lord our God with all our heart, with all our soul, with all our strength, and with all our mind?
And, To love our Neighbours as our selves?
And, Is this the summe of the Ten Commandments?

42. *A.* The sum of the Ten Commandments is, to love the Lord our God, with all our heart, with all our soule, with all our strength, and with all our mind, and our neighbour as our selves *d. d Mat.* 22. 37, 38, 39, 40.

43. Q. *What is the Preface ten Commandments?*

43. *A.* The Preface to the Ten Commandments is in these words. [*I am the LORD thy God e*, &c.] *e Exod.* 20. 2.

44. Q. *What doth the Preface to the ten Commandments teach us?*
Doth it teach us, that God is the Lord?
And, that he is our God?
And, That he is our Redeemer?
Or, Can we be redeemed by any other?
And,

44. *A.* The Preface of the ten Commandments teacheth us, that becaufe God is the Lord, and our God and Redeemer, therefore we are bound to keep all his Com-

And, That therefore we are bound to keep all his Commandments? Yes

Or, May we notwithstanding all this break his Commandments? No

Or, At least some of them? No

45. Q. *Which is the first Commandment.*

46. Q. *What is required in the first Commandment?*

Doth it require us to know God? yes

Or, May we be safely ignorant of him? No

And, Are we to acknowledge him to be the only true God? yes

And, That there is none other but he? yes

And, To be our God? yes

Or, Is it enough to acknowledge him to be God, though we do not take him to be our God? No

And, Are we to worship and glorifie him accordingly? yes

To love him, fear him, trust in him, and obey him? yes

As god, and as our God? yes

47. Q. *What is forbidden in the first Commandment?*

Doth it forbid the denying of the true God, to be God? yes

Or,

Commandments *f*.

f Luke 4. 74, 75. 1 *Pet.* 1. 15, 16, 17, 18, 19.

45. *A*. The first Commandement is, [*Thou shalt have no other Gods before me g.*]

g Exod. 20. 3.

46. *A*. The first Commmandment requres us to know and acknowledge God to be the only true God, and our God *h*, and to worship and glorifie him accordingly *i*.

h 1 *Chron.* 28. 9. *Deut.* 26. 27. *i Mark* 4. 10. *Psal.* 29. 2.

47. *A*. The first Commandement forbiddeth the denying *k*,

Or, To be our God? *Yes*

And, The neglect of worshipping and glorifying him as such? *yes*

Or, The giving of that glory and worship to any other, which is due to him alone? *yes*

Or, May we give that glory or worship to some other? *No*

Or, Forbear to give it him? *No*

ing *k*, or not worshipping and glorifying the true God as God *l*, and our God *m*, and the giving that worship and glory to any other which is due to him alone *n*, *k Psal.* 14. 1. *l Romans* 1. 21. *m Psalm* 81. 10, 11. *n Rom.* 1. 25. 26.

48. Q. *What are we specially taught by these words* [before me] *in the first Commandment?*

48. *A.* These words [*before me*] in the first Commandment teach us, that God who seeth all things, taketh notice of, and is much displeased with the sin of having any other God *o*.

Do they teach us that God who seeth all things, taketh notice of the sin of having any other God? *yes*

Or, Doth he take no notice of it at all? *yes*

And, Is he much displeased with it? *yes*

o Ezra 8. 5 to the end.

49. Q. *Which is the second Commandment?*

49. *A.* The second Commandement is, [*Thou shalt no make unto thee any Graven Image p*, &c.] *p* Exod. 20. 4, 5, 6.

50. Q. *What is required in the second Commandment?*

50. *A.* The second Commandment requireth

Doth God leave us to worship

ſhip and ſerve him in what way or manner we pleaſe? No
Or, Not to worſhip him at all? No
Or, Hath God appointed any Religious worſhip, and ordinances in his Word? yes
And, Doth this Commandment require us to receive and obſerve all ſuch? yes
And, To keep them pure and entire? yes
Or, may we reject them? No
Or, Not obſerve them? No
At leaſt ſome of them? No
Or, Suffer them to be polluted? No
Or Corrupted? No

51. Q. *What is forbidden in the ſecond Commandment?*
Doth it forbid the worſhipping of God by Images, or any other way not appointed in his Word? yes
Or, May we worſhip God by Images? No
Or, By any other way of our own invention? No

52. Q. *What are the Reaſons annexed to the ſecond Commandment?*
Hath God a Soveraignty over us? yes
And, A propriety in us? yes
And, Hath he a zeal to his own Worſhip? yes

And, quireth, the receiving, obſerving, and keeping pure and entire all ſuch religious worſhip and Ordinances, as God hath appointed in his Word *q*. *q Deut*. 32. 46. *Mat*. 28. 20. *Acts* 2. 42.

51. *A*. The ſecond Commandment forbiddeth the Worſhipping of God by Images *r*, or any other way not appointed in his Word *ſ*. *r Deut*. 4. 15, 16, 17, 18, 19. *Exod*. 32. 5, 8.

52. *A*. The reaſons annexed to the ſecond Commandment are, Gods Soveraignty over us *t*, his propriety in us *u*, and the zeal he hath

And, Are these Reasons, why we should not worship him in any other way then what he hath appointed in his Word ? yes

53. Q. *Which is the third Commandment* ?

hath to his own Worship * *t Psal.* 96. 2, 3, 6. *u Ps.* 45. 11. * *Exod.* 34. 13, 14.

53. *A.* The third Commandment is, [*Thou shalt not take the Name of the Lord thy God in vain x.* &c.] *x Exod.* 20. 7.

54. Q. *What is required in the third Commandment*?

Doth it require the Holy and Reverend use of Gods Names? yes

Of his Titles ? yes

And, Of his Attributes ? yes

And, Of his Ordinances ? yes

Of his word ? yes

And, Of his works ? yes

Or, May any of these be used in an unholy and irreverent manner ? No

74. *A.* The third Commandment requireth the Holy and Reverent use of Gods Names *y*, Titles, *z*, Attributes *a*, Ordinances *b*, Word *c*, and Works *d*. *y Mat.* 6. 9. *Deut.* 28. 58. *z Psal.* 68. 4. *a Rev.* 3, 4. *b Mal.* 1. 11, 14. *c Psal.* 138. 1, 2. *d Job* 36. 24.

55 Q. *What is forbidden in the third Commandment* ?

Doth it forbid all prophaning any thing whereby God makes himself known ? yes

And, All abusing thereof? yes

55. *A.* The third Commandment forbiddeth all Prophaning or Abusing of any thing whereby God makes himself

56 Q.

56. Q. *What is the Reason annexed to the third Commandment?*

Is it because the Lord our God will not suffer the breakers of this Commandment to escape his righteous judgments?

Do they not sometimes escape punishment from men? *And*, May they not likewise escape Gods Righteous Judgments?

self know *e. e Malach.* 6. 7, 12. and 2. 2. and 3. 14.

56. *A.* The reason annexed to the third Commandment is, that however the breakers of this Commandment yes may escape punishment from men, yet the Lord yes our God will not suffer them to escape his No righteous judgments *f. f.* 1 *Sam.* 2. 12, 17, 22, 29. 1 *Sam.* 3. 13. *Deut.* 28. 58, 59.

57. Q. *Which is the fourth Commandment?*

57. *A.* The fourth Commandment is [*Remember the Sabbath Day to keep it holy: Six dayes*, &c *g. g Exod.* 20. 8, 9, 10, 11.

58. Q. *What is required in the fourth Commandment?*

Doth it require the keeping holy to God, such set times as he hath appointed in his Word?

Hath God expresly appointed one whole day in seven,

58. *A.* The fourth Commandment requireth the keeping holy to God such set yes time as he hath appointed in his Word expresly

ven, to be a holy Sabbath to himself?

Or, Hath he left it to us to keep what time we please?

59. Q. *Which Day of the Seven hath God appointed to be the weekly Sabbath?*

Did God at first appoint the seventh day of the week to be the weekly Sabbath?

And, Was this to be observed from the beginning of the world to the resurrection of Christ?

And, Is it to be observed still?

Or, The first day of the week ever since?

And, Is that to continue to the end of the World?

Is this the Christian Sabbath?

60 Q. *How is the Sabbath to be sanctified?*

Is it enough to rest some part of that day?

Or, Must we rest all the day?

Even from such worldly imployments and recreations as are lawfull on other days?

Or, From such things only as are at all times sinfull?

Are not works of necessity and mercy to be done that day?

And,

expresly one whole day in seven to be a holy Sabbath to himself *b. b Deut.* 5. 12, 13, 14.

59. *A.* From the beginning of the World to the Resurrection of Christ, God appointed the seventh day the weekly Sabbath, and the first day of the week ever since, to continue to the end of the World, which is the Christian Sabbath *i. i Gen.* 2. 2, 3. 1 *Cor.* 16. 1, 2. *Act.* 20. 7.

60. *A.* The Sabbath is to be sanctified by a holy resting all that day *k*, even from such Worldly imployments and Recreations as are lawful on other days *l*, and spending the whole time in the publick and private Exer-

And, May we ſpend the reſt of the time idlely? No

Or, Muſt we ſpend the whole time in the publick and private exerciſe of Gods worſhip, except ſo much as is to be taken up in the Works of neceſſity and mercy? Tes

Or, May we when we have ſpent ſome time in publick worſhip, ſpend the reſt how we pleaſe? No

of Gods Worſhip *m*, except ſomuch time as is to be taken up in the works of neceſſiity and mercy *n. k Exod.* 20. 8, 10. *l Exod.* 16. 25, 26, 27, 28. *Neh.* 13. 15, 16. 27, 18, 19. 21, 22. *m Luk.* 4. 16. *Acts* 20. 7. *Pſal.* 92. tittle. *Iſa.* 66. 23. *n Mat.* 12. 1, to 13.

61. Q. *What is forbidden in in the fourth commandment*?

Doth it forbid the omiſſion of the duties required? yes

And, The careleſs performance of them? yes

And, the ſprofaning of the day by idleneſs? yes

Or, By doing that which is in it ſelf ſinfull? yes

Or, By unneceſſary thoughts, words and works, about worldly imployments and recreations? yes

61. *A.* The fourth Commandment forbiddeth the omiſſion, or careleſſe performance of the Duties required *o*, and the profaning the day by idleneſſe *p*, or doing that which is in it ſelf ſinfull *q*, or by unneceſſary thoughts, words or works, about our callings and recreations *r*. *o Ezek.* 22. 26. *Amos* 8. 5. *Malac.* 1. 13. *Acts* 20. 7, 9. *q Eze.* 23. 38. *r Jer.* 17. 24, 25, 26. *Iſa.* 58. 13.

62. Q. *What are the reasons annexed to the fourth Commandment?*

Is not Gods allowing of us six dayes of the week for our imployments, the reason why we should the rather keep a seventh day holy to him? *Yes*

And, Doth not God challenge a special propriety therein? *yes*

And, Is not Gods own example, and his blessing the Sabbath day, a further reason for us to keep it holy? *yes*

62. *A.* The reasons annexed to the fourth Commandment are, Gods allowing us six dayes of the week for our own imployments*s*, his challenging a speciall propriety in the seventh, his own Example, and his blessing the Sabbath day *t*. [*Exod.* 20. 9. *t Exod.* 10. 11.

63. Q. *Which is the fifth Commandment?*

63. *A.* The fifth Commandment is, [*Honour thy Father and thy Mother*, &c.] *Exod.* 20. 12.

64. Q. *What is required in the fifth Commandment?*

Doth it require the preserving the honour which belongeth to every one in their several places and relations? *yes*

As Superiors, inferiors, or Equalls? *yes*

Or, only the Honour due to our Naturall Parents? *No*

Or, Only to our Superiors? *No*

64. *A.* The fifth Commandment requireth the preserving the Honour, and performing the Duties belonging to every one in their severall *P*laces and Relations, as Superiors *, Inferiors *x*, or E-

And,

And, Doth it require the performing all duties so belonging to them ? Yes

65. Q. *What is forbidden in the fifth Commandment ?*

Dot h it forbid the neglect of the Honour and Duty which belongeth to every one in their severall places and Relations ? yes

And, Doing any thing against it ? yes

Or, May we reproach or disgrace our Superiors ? No

Or, Unduely oppose and resist them ? N

Or, Disobey their Lawfull Commands ? No

Or, May we carry our selves proudly and scornfully towards our equalls ? No

Or, Superiors ? No

66. Q. *What is the Reason annexed to the fifth Commandment ?*

Is there a promise of long life and prosperity to all such as keep this Commandment ? yes

And, Are we to understand this (and other such promises of temporall mercies) without limitation ? No

Or, Onely as it shall serve for Gods glory and our own good ? yes

quals *y* * *Ephes.* 5. 21. *x* 1 *Pet.* 2. 17. *y Rom.* 12. 20.

65. *A.* The fifth Commandment forbiddeth the Honour and Duty which belongeth to every one in their several Places and Relations *z*. *z Mat.* 15. 4,5,6. *Ez.* 34. 2,3,4. *Rom.* 13. 8.

66. *A.* The Reason annexed to the first Commandement is a promise of long life and prosperity (as far as it shall serve for Gods Glory and their own Good) to all such as keep this Commandment *a*. *a Deut.* 5. 16. *Ephes.* 16. 2, 3.

67. Q

67. A

97 Q. *which is the sixth Commandment ?*

68. Q. *What is required in the sixth Commandment ?*

Doth it require all lawfull endeavors to preserve our own life ? *Yes*

And, To preserve the life of others ? *ye*

Or, Is it sufficient that we do not take it away ? *No*

Or, May we use any unlawfull means to preserve it ? *No*

29. Q. *What is forbidden in the sixth Commandment ?*

Doth it forbid the taking away of our own life ? *yes*

And, The taking away of our Neghbours unjustly ? *yes*

And, Whatsoever tendeth thereunto ? *yes*

Or, Doth it allow hatred and malice ? *No*

Or, Rash a ndimmoderate anger ? *No*

Or, Reproachesand injuries which do not actually take away life ? *No*

And, Doth it forbid all putting of malefactors, to death by the Magistrate ? *No*

Or, All taking away the lives of men in a lawfull way or necessary defence ? *No*

70. Q. *Which is the seventh Commandment ?* 71. Q.

67. *A.* The sixth Commandment is [*Thou shalt not kill b.*] *b Exod.* 20. 13.

68. *A.* The sixth Commandment requireth all lawfull endeavour to preserve our own life *c*, and the life of others *d*. *c Eph.* 5. 28, 29. *d 1 King.* 18. 4.

69. *A.* The sixth Commandment forbiddeth the taking away of our own life, or the life of our Neighbour unjustly, and whatsoever tendeth thereunto *e*. *e Acts* 16. 28. 9. 6.

70. *A.* The seventh Commandment is

71. Q. *What is required in the seventh Commandment?*
Doth it require the preservation of our own chastity? *Yes*
And, The chastity of our neighbours? *yes*
And, This in heart, speech, and behaviour? *yes*
Or, Is it sufficient to avoid grosse acts of uncleanness? *No*

72. Q. *What is forbidden in the seventh commandment?*
Doth it forbid all unchaste thoughts, words and actions *yes*
Or, doth it allow unchaste and wanton thoughts? *No*
Or, Lascivious and wanton words? *No*
Or, Gestures? *No*

73. Q. *Which is the eighth Commandment?*

74. Q. *What is required in the eighth Commandment.*
Doth it require the lawfull procuring and furthering of our own wealth and outward estate? *yes*
And, The wealth and outward estate of others? *yes*

Or,

[*Thou shalt not Commit Adultery f*] *f Exod.* 20. 14.

71. *A.* The seventh Commandment requireth the preservation of our own and our neighbours chastity in heart, speech and behaviour *g*. *g* 1 *Cor.* 7. 2. 3, 5, 34, 36. *Col.* 4. 6. 1 *Pet.* 3. 2.

72. *A.* The seventh Commandment forbiddeth all unchaste Thoughts, Words and Actions *h*. *h Mat.* 15. 19. & 5. 28. *Eph.* 5. 3, 4.

73. *A.* The eighth Commandment is, [*Thou shalt not steal i.*] *i Exod.* 20. 15.

74. *A.* The eighth Commandement requireth the Lawfull procuring and furthering the Wealth and outward Estate of

Or, Is it sufficient to looke to our selves only, without regarding others? No

Or, May we be altogether careless of either? No

Or, May we use any sinfull or unlawfull way to procure wealth to our selves, or others? No

75. Q. *What is forbidden in the eighth Commandment?*

Doth it forbid whatsoever doth or may unjustly hinder our own wealth or outward Estate? yes

Or, The wealth and outward Estate of our Neighbour? yes

Or, May we unjustly prejudice others to enrich our selves? No

76. Q. *What is the ninth Commandment?*

77. Q. *What is required in the ninth Commandment?*

Doth it require the maintaining and promoting of truth between man and man? yes

And, Of our own, and our Neighbours good name? yes

Especially in witness-bearing? yes

Or, of our selves and others *k*. *k Gen.* 30. 30. 1 *Tim.* 5. 8. *Lev.* 25. 35. *Deut.* 22. 1, 2, 3, 4, 5. *Exod.* 23. 4, 5. *Gen.* 47. 19, 20.

75. *A.* The eighth Commandment forbiddeth whatsoever doth, or may unjustly hinder our own, or our Neighbours Wealth, or outward estate *l*. *l Prov.* 21. 17. and 23. 20, 21. and 28. 19. *Eph.* 4. 28.

76. *A.* The ninth Commandment is, [*Thou shalt not bear false witness m.* &c.] *m Exod.* 20. 16.

77. *A.* The ninth Commandement requireth the maintaining and promoting of Truth between man and man *n*, and of our own, and our

Or, Is it enough to seek our own credit, though with prejudice to truth, or the good name of others? No

Or, May we be careless of either? No

78. Q. *What is forbidden in the ninth commandment;*

Doth it forbid whatsoever is prejudicial to Truth? yes

And, Whatsoever is injurious to our own, or our Neighbours good name? yes

Is it not lawfull sometimes to lie? No

At least in smaller matters? No

Or, For our own, or others advantages? No

Or, For the preservation of our selves, or others? No

Or, For a good end? No

79. Q. *What is the tenth Commandment?*

80. Q. *What is required in the tenth Commandment?*

Doth it require full contentment with our own condition? yes

Without the least motions or inclinations to the contrary? yes

Or, Is it enough that we do not use unlawful means to alter it? *And*, No

neighbours good name *o*, especially in witnessbearing *p*. *n Zach.* 8. 16. *e* 3 *John* 12. *p. Prov.* 14. 5, 25.

78. *A*. The ninth Commandment forbiddeth whatsoever is prejudicial to Truth, or injurious to our own, or our Neighbours good name *q*. *q* 1 *Sam.* 17. 28. *Lev.* 19. 16. *Psalm* 15. 3.

79. *A*. The tenth Commandment is, [*Thou shalt not covet thy Neighbours house, r* &c.] *Exod.* 20. 17.

80. *A*. The tenth Commandment requireth full contentment with our own condition *s*, and a right and charitable frame of spirit toward our Neighbour, and all that is

And. Must we have a right and charitable frame towards our neighbour, and all that is his? yes

Rejoycing in anothers good as in our own? yes

And, Sympathizing with others in affliction? yes

Or, Is it enough that we do not outwardly wrong them in any thing? No

81. Q. *What is forbidden in the tenth Commandment?*

Doth it forbid all discontentment with our own Estate? yes

Although but in the least motions or inclinations of the heart? yes

And, Envying or grieving at the good of our neighbour? yes

And, All inordinate motions, and affections to any thing that is his? yes

May we wish his hurt? No

Nor covet to have any thing that is his? No

is his *t. † Heb.* 13. 5. 1 *Tim.* 6. 6. *u Job* 31. 29. *Rom.* 12. 15. 1 *Tim.* 1. 5. 1 *Cor.* 13. 4, 5, 6, 7.

81. *A.* The tenth Commandment forbiddeth all discontentment with our own Estate *n*, envying or grieving at the good of our Neighbour *, and all inordinate Motions and Affections to any thing that is his *x. u* 1 *Kings* 21. 4. *Est.* 5. 13. 1 *Cor.* 10. 10. * *Gal.* 5. 26. *Jam.* 14. 16. *x Rom.* 7. 7, 8. & 13. 9. *Deut.* 21.

82. Q. *Is any man able perfectly to keep the Commandments of God?*

Was not *Adam* able before his fall? yes

In no meer man since the fall

82. *A.* No meer man since the fall, is able in this life perfectly to keep the Commandments of

fall, able in this life perfectly to keep them? No

Was not Christ able to do it in this life? Yes

And, Was not he mear man? No

Or, Was he God, as well as man? yes

Shall not the glorified Saints in Heaven be able perfectly to keep the Commandments of God? yes

And, Not in this life? No

But do they dayly break them, in thought, word and deed? yes

83. Q. *Are all Transgressions of the Law equally hainous?* No

Or, Are some sins more hainious in the sight of God then others? yes

Are some sins in themselves more hainous than others? yes

And, Are some sins made more hanious, by reason of severall aggravations, than otherwise they would be? yes

84. Q. *What doth every sin deserve?*

Doth every sin deserve Gods wrath and curse? yes

In this life only? No

Or, in that only which is to come? No

Or, Both in this life, and that which is to come? yes

Is not that too great a punishment? No

God *y*, but daily doth breakthem in thought, word and deed *z*. *u* *Eccle.* 2. 20. 1 *John* 1. 8, 10. *Gal.* 5. 17. *z*. *Gen.* 6. 5. and 8. 21. *Rom.* 3. 6, to 21. *Jam.* 3. 2. to 13.

83. *A*. Some sins in themselves, and by reason of several aggravations, are more hainous in the sight of God than others *a*. *a Ezek.* 8. 6. 13. 15. 1 *Joh.* 5. 16. *Psal.* 78, 17, 32, 56.

84. *A*. Every sin deserveth Gods wrath and curse, both in this life, and that which is to come *b*. *b Eph.* 5. 6. *Gal.* 3. 10. *Lam.* 3. 39. *Mat.* 25. 41.

Not for the smallest sins? No

85. Q. *What doth God require of us that we may escape his wrath, and curse due to us for sin?*

Is there any way to escape it? yes

And, Shall all escape it? No

Doth God require of us Faith in Jesus Christ, that we may escape it? yes

And, Doth he require Repentance unto life? yes

Or, Shall any escape Gods wrath and curse, that do not believe in Christ? No

Or, Do not repent? No

And, Doth God require of us Faith and Repentance? yes

Or, Is it sufficient to say, Christ hath Believed and Repented for us? No

Are there not outward means whereby Christ Communicateth to us the benefits of Redemption? yes

Aud, Doth God require a diligent use of all these means? yes

Or, May we safely neglect any of them? No

Or, Use them carelesly? No

Or, Can we expect ordinarily that they shall escape the wrath and curse of God who do not use them? No

86. Q. *What is Faith in Jesus Christ.*

Is it a saving grace whereby we

85. *A.* To escape the wrath and curse of God due to us for sin, God requireth of us, Faith in Jesus Christ, Repentance unto life *c*, with the diligent use of all outward means, whereby Christ communicateth to us the benefits of Redemption *d*. *c Acts* 20. 21. *d Pro.* 2. 1. to 6, and 8. 32. to the end. *Isa.* 55. 3.

86. *A.* Faith in Jesus Christ, is a saving grace *e*,

we receive, and rest upon Christ alone for salvation, as he is offered to us in the Gospel?

Or, May we expect to be saved by another, without Christ?

Or, Together with Christ?

Or, To be saved by Christ upon any other terms than as he is offered to us in the Gospel?

Do we not receive, and rest upon Christ for salvation by any other graces?

Or, By our good works?

Or, Is it by faith only?

87. Q. *What is repentance unto life?*

Is it a saving grace whereby a sinner turneth from sin unto God?

Or, May there be repentance unto life, without a turning from sin?

Or, Without turning to God?

And, Doth this arise out of a true sence of his sin?

And, A true apprehension of the mercy of God in Christ?

Or, May we expect a true repentance without these?

Must there be a grief and hatred of sin?

And, A purpose of, and endeavour

yes
No
No
No
No
No
yes
yes
No
No
yes
yes
No
yes

grace whereby we receive, and rest upon him alone for salvation, as he is offered to us in the Gospel *f*. *e Heb*. 39. *f John* 1. 1. 12. *Isa*. 26. 3, 4. *Phil*. 3. 9. *Gal*. 2. 16.

87. *A*. Repentance unto Life is a saving Grace *g*, whereby a sinner out of a true sense of his Sin *h*, and apprehension of the Mercy of God in Christ *i*, doth with grief and hatred of his sin, turn from it unto God *k*, with full purpose of, and endeavour after new obedience *l*. *g Act*. 11. 18. *h Acts* 2. 37, 38. *i Joel* 2. 12. *Jer*. 3. 18, 19. *Ezek*. 36. 31. *l 1 Cor*. 7. 11. *Isa*. 1. 16, 17.

88. *A*,

deavour after new obedi-
ance? *yes*

Or, Can he be said to turn from his sin to God, who doth not grieve for it? *No*

Or, Not hate it? *No*

Or, Who doth not purpose and endeavour after new obedience? *No*

88. Q. *What are the outward means whereby Christs communicateth to us the benefits of redemption?*

Are his Ordinances the ordinary and outward means thereof? *yes*

Especially the Word, Sacraments, and Prayer? *yes*

Are all these made effectual to the Elect for Salvation? *yes*

And, To them only? *yes*

Or, Be they made effectual to salvation to any that are not elected? *No*

A. 88. The outward and ordinary means whereby Christ communicateth to us the benefits of Redemption, are his Ordinances especially the word, Sacraments and Prayer, all which are made effectual to the Elect for salvation *m. m Mat.* 19. 20. *Acts* 2. 42, 46, 47.

89. Q. *How is the Word made effectuall to Salvation?*

Is the Word an effectual meanes of convincing and converting sinners? *yes*

And, Is it effectuall (when they are converted) to build them up in holiness and comfort through Faith and Salvation? *yes*

Is the reading of the Word usefull to these ends? *yes*

A. 89. The Spirit of God maketh the reading, but especially the Preaching of the Word, an effectuall means of convincing and converting sinners, and of building them up in Holinesse and comfort through

But especially the preaching of the Word? *yes*

And, Hath the Word this efficacy of it self, without the Spirit? *No*

Or, Doth the Spirit of God make it effectuall for these ends? *Yes*

90 Q. *How is the Word to be read and heard, that it may Become effectual to Salvation?*

Will any negligent reading or hearing the Word, serve the turn? *No*

Or, Must we attend upon it with diligence? *Yes*

And, with preparation? *yes*

And, With Prayer? *yes*

And, Must we receive it with Faith and Love? *yes*

And Lay it up in our hearts? *yes*

And, Practise it in our lives? *yes*

Or, Is it enough to read or hear the Word, though we never regard to lay it up, or practise it? *No*

91. Q. *How doth the Sacraments become effectual means of Salvation?*

Is it from any vertue meerly in themselves? *No*

Or, In him that doth administer them? *No*

Or, is it only by the blessing of Christ, and the working through Faith unto salvation *n. n Neh.* 8. 8. 1 *Cor* 14. 24, 25. *Acts* 16. 18. *Psal.* 19. 8. *Acts* 28. 32. *Rom.* 15. 4. 2 *Tim.* 3. 15. 16, 17. *Rom.* 10. 13, 14, 15, 16, 17. & 1 16.

90. *A.* That the Word may become effectuall to salvation, we must attend thereunto with diligence *o*, preparation *p*, and Prayer *q*, receive it with faith and love *r*, lay it up in our hearts *s*, and practise it in our lives *t*. *o Pro.* 8. 34. *p* 1 *Pet.* 2. 1, 2, *q Ps.* 119. 18. *r Heb.* 4. 2. 2 *Thes.* 2. 10. *s Psal.* 119. 11. *t Luke* 8. 15. *Jam.* 1. 25.

91. *A.* The Sacraments became effectual means of Salvation, not from any vertue in them, or in him that doth administer them, but onely by

ing of his Spirit?

Do they become effectuall in all?

Or, Only in them that by faith receive them?

Yes by the blessing of Christ *u*, and the working of his Spirit in them that by Faith receive them *x*. *u* 1 *Pet.* 3. 21. *Mat.* 2. 11. 1 *Cor.* 3. 6, 7. *x* 1 *Cor.* 12. 13.

92. Q. *What is a Sacrament?*

Is it an holy Ordinance instituted by Christ?

Or, Onely of mans invention?

Is there any use therein of sensible signs?

Are Christ and the benefits of the Covenant thereby represented, sealed and applyed to believers?

Or, Be they useless and empty signs?

Or, Do they signifie and confirme Temporall blessings only?

92. *A*. A Sacrament is an holy Ordinance instituted by Christ, wherein by sensible signs, Christ and the benefits of the new Covenant are represented, sealed and applyed to Believers *x*. *x Gen.* 7. 7, 10. *Exod.* 12. chap. 1 *Cor.* 21, 23, 26.

93. Q. *Which are the Sacraments of the New Testament?*

Baptisme and the Lords Supper?

Are there no more Sacraments of the new Testament, but these two?

93. *A*. The Sacraments of the New Testament, are Baptism *y*, and the Lords Supper *z*. *y Mat.* 28. 19. *z Mat.* 26. 26, 27, 28.

94. Q. *what is Baptism?*

Doth

94. *A*. Baptisme is

Doth the Sacrament of Baptisme signifie and seal our ingrafting into Christ, and partaking of the benefits of the Covenant of grace? *Yes*

And, Doth it signifie and seal our engagement to be the Lords? *yes*

And, Is this done by washing with water, in the Name of the Father, and of the Son, and of the Holy Ghost? *yes*

a Sacrament wherein the washing with water in the name of the Father, and of the Son, and of the holy Ghost, *a* doth signifie and seal our ingrafting into Christ, and partaking of the benefits of the Covenant of grace, and our engagement to be the Lords *b*. *a Mat*. 28. 19. *b Rom*. 6. 4. *Gal*. 3. 27.

95. Q. *To whom is Baptism to be administred?*

Is Baptisme to be administred promiscuously, to those that be out of the visible Church, as well as to those that are within it? *No*

May not those that are not of the visible Church be baptised when they come to profess their faith in Christ, and obedience to Christ? *yes*

And, Not till then? *No*

Are not the infants of such as are members of the visible Church to be baptized? *yes*

While they are Infants? *yes*

95. *A*. Baptisme is not to be administred to any that are out of the visible Church, till they professe their Faith in Christ, and obedience to him *c*, but the infants of such as are members of the visible Church are to be baptized *d*. *c Acts* 8. 36, 37. and 2. 28. *d Act*. 2. 38, 39, *Gen*. 17. 10. with *Col*. 2. 11, 12. 2 *Cor*. 7. 14.

96. Q. What is the Lords Supper?

Is it a Sacrament wherein by giving and receiving bread and Wine according to Christs appointment, his death is shewed forth.

Or, Is it sufficient that only bread be given and receivec?

Or, only the wine?

Or, Hath God appointe a giving and receiving both of the bread and wine?

And, Do we thereby shew forth Christs death?

Are the worthy receivers made partakers therein, o Christs body and blood wit all his benefits to their spiritual nourishment and growth in grace?

Do all those that receive the Lords Supper, thus partake of Christ?

Or, only those that are worthy receivers?

Do they partake of Christs Body and Blood after a Corporal and Carnall manner?

Or, By Faith?

97. Q. What is required in the worthy receiving of the Lords Supper?

Must those that would worthily partake of the Lords Supper, examine themselves of

96. A. The Lords Supper is a Sacrament, wherein by giving and receiving bread and wine, according to Christs appointment, his death is shewed forth; and the worthy, receivers are, not after a Corporall and Carnall manner, but by faith made partakers of his Body and Blood, with all his benefits, to their spirituall nourishment, and groweth in grace *e*, *e* 1 *Cor.* 11. 23, 24, 25, 26. and 10. 16.

Yes
No
No
yes
yes
yes
No
yes
No
yes

97. A. It is required of them that would worthily partake of the Lords Supper, that they examine them-

of their knowledge to discern the Lords body ?

And, Of their faith to feed upon him ?

And, Of their repentance, love, and new obedience ?

Or, Can they partake worthily that are ignorants and cannot discern the Lords body ?

Or, That do not believe ?

Or, Not repent ?

Or, They that have no love to God ?

Or, To his Children ?

Or, That do not endeavour to walk in new obedience.

Is there any danger of coming unworthily ?

Do they that come unworthily eat and drink judgment to themselves ?

98. Q. *What is prayer* ?

Is it only to repeat some words, though without affection and understanding ?

Or, Is it an offering up of our desires to God ?

For things agreeable to his will ?

May we pray to none but God ?

Not to Saints or Angels, or the Virgin *Mary* ?

Nor, To Images ?

Must we pray in Christs Name ?

And,

yes themselves of their
yes knowledge to discern
yes the Lords body *f*, of
yes their faith to feed upon
yes him *g*, of their repen-
yes tance *h*, love *i*, and new
No obedience *k*, lest com-
No ingunworthily they eat
No and drink Judgement
No to themselves *l*. *f* 1 *Cor.*
No 11. 28, 29. *g* 2 *Cor.* 13. 5.
No *h* 1 *Cor.* 11. 31, *i* 1 *Cor.*
No 19. 16, 17. *k* 1 *Cor.* 5. 7, 8.
No *l* 1 *Cor.* 11. 28, 29.
yes
yes
yes

98. *A.* Prayer is an
No offering up of our de-
No sires to God *m*, for
yes things agreeable to
yes his Will *n*, in the
yes name of Christ *o*,
No with Confession of
No our sins *p*, and thank-
No full acknowledgment
No of his Mercies *q*.
m *Psal.* 62. 8. *n* 1 *John*
yes 5. 4. *o* *Joh.* 16. 23.

p *Psalm*

And, In this only? Yes

Trusting in him, and none else, for making our prayers accepted? yes

Or, May we pray in the name of any other? No

Or, For things sinfull, or not agreeable to Gods will? No

Must we in our Prayers confess our sins? yes

And, Thankfully acknowledge Gods mercies? yes

99. Q. *What Rule hath God given for our Direction in Prayer?*

Is the whole Word of God of use to direct us in Prayer? yes

And, Is that form of Prayer which Christ taught his Disciples (commonly called the Lords Prayer) a more special rule of direction? yes

99. *A.* The whole Word of God is of use to direct us in prayer *r*, but the special rule of direction is, that form of prayer, which Christ taught his Disciples, commonly called, *The Lords Prayer*. *s. r* 1 *John* 5. 14. *s. Mat.* 6. 9, 10, 11, 13. with *Luk.* 11. 2, 3.

100. Q. *What doth the Preface to the Lords Prayer, teach us?*

Do these words [*Our Father which art in Heaven.*] teach us to draw near to God with all holy reverence? yes

And, Confidence? yes

As Children to a Father? yes

That

100. *A.* The Preface of the Lords Prayer, which is [*Our Father which art in Heaven*] teacheth us to draw near to God, with all holy reverence, and

D con-

p Psal. 32. 5. 6. *Dan.* 9. 4. *q Phil.* 4. 6.

That is able to help us ? Yes
And, Ready to help us ? Yes
Or, May we pray irreverently ? No
Or, Diſtruſtfully ? No
Doubting of Gods Power to help us ? No
Or, Of his willingneſs to help us ? No
And, Do they teach us to pray with others ? yes
And, For others ? yes

101. Q. *What do we pray for in the firſt Petition?*

Do we pray in theſe words [*Hallowed be Thy Name*] that God would enable us, and others, to glorifie him in all that whereby he makes himſelf known ? yes
In his Titles, Attributes, Ordinances, Word and Works ? yes
And, That he would diſpoſe all things to his owne Glory ? yes
Or, May we be altogether careleſs of Gods Glory ? No

confidence, as children to a Father, able and ready to help us[u], and that we ſhould pray with, and for others[w], [t] *Mat.* 6. 9. [u] *Rom.* 8. 15. *Luk.* 11, 13. [w] *Acts* 12. 5. [1] *Tim.* 2. 1, 2.

101. *A.* In the firſt Petition, which is [*Hallowed be Thy Name* x] we pray, that God would enable us and others to glorifie him in all that whereby he makes himſelf known y, and that he would diſpoſe all things to his own glory z. [x] *Mat.* 6. 9 [y] *Pſal.* 67. 2, 3. [z] *Pſal.* 38. throughout.

102. Q. *What do we pray for in the ſecond Petition?*

Do we pray in theſe words [*Thy Kingdome come*] that Satans Kingdome may be deſtroyed ? yes

102. *A.* In the ſecond Petition, which is [*Thy Kingdom come*] we pray that Satans Kingdome may

Or,

Or, May Satans Kingdome and Gods Kingdom stand together? *No*

That the Kingdom of grace may be advanced? *Yes*

Our Selves and others brought into it, and kept in it? *yes*

And, That the Kingdom of glory may be hastened? *yes*

may be destroyed*b*, and that the Kingdome of grace may be advanced *c*, our selves and others brought into it, and kept in it, *d*, and that the kingdom of Glory may be hastned *e*. *Mat.* 6. 10. *b* *Ps.* 68. 1. 18. *c*. *Rev.* 12. 10, 11. *d* 2 *Thes.* 3. 1. *Rom.* 10. 1 *John* 27. 9, 10. *e* *Rev.* 22. 20.

103. *What do we pray for in the third Petition?*

Do we pray in these words [*Thy Will be done in Earth, as it is in Heaven*] that God by his grace would make us able to know his will? *yes*

And, To obey it? *yes*

And, To submit to it? *yes*

And, That in all things? *yes*

As the Angels do in Heaven? *yes*

May we not in some things disobey his will? *No*

Nor grudge at it? *No*

Nor prefer our own wills before it? *No*

But must we know, obey, and submit to it in all things? *yes*

Are

103. *A.* In the third Petition, which is, [*Thy will be done in earth as it is in Heaven*] we pray that God by his grace would make us able and willing to know, obey, and submit to his will in all things *g*, as the Angels do in heaven *h*. *f*. *Mat.* 6. 10. *g*. *Ps.* 67. throughout *Ps.* 119. 36. *Mat.* 26. 39. 2 *Sam.* 15. 25. *Job* 1. 21.

Are we not able or willing to it of our ſelves?

And, Can we not be made willing and able but by his grace?

104. Q. *What do we pray for in the fourth Petition?*

Do we pray in theſe words [*Give us this day our daily bread*] that we may receive a competent portion of the good things of this life?

And, Tht of Gods free gift?

And, Injoy his bleſſing with them?

Cannot we our ſelves procure them by our induſtry?

Nor deſerve to have them beſtowed on us?

Or, Bleſſed to us?

And, Cannot they do us good of them ſelves, without Gods bleſſing?

105. Q. *What do we pray for in the fifth Petition?*

Do we pray in theſe words [*Forgive us our debts as we forgive our debtors*] that God for Chriſts ſake would freely pardon all our ſin.?

Are we by our ſins become debtors to Gods Juſtice?

Cannot we our ſelves ſatisfie Gods Juſtice, and ſo pay that debt?

Nor have them forgiven us for

h Pſalm 103. 20, 21.

No

No

104. *A.* In the fourth Petition, which is, [*Give us this day our daily bread i*] we pray that of

Yes Gods free Gift we may

yes receive a competent

yes Portion of the good things of this life, and

No enjoy his bleſſing with them *k. i Mat.* 5. 11.

No *k Prov.* 30.8, 9. *Gen.* 28.

No 20. 1 *Tim.* 4. 4, 5.

No

105. *A.* In the fifth Petition, which is [*And forgive us our debts as we forgive our debtors l*] we pray that God for

yes Chriſts ſake would par-

yes don all our ſins *m*,

No which we are the rather encouraged to ask becauſe by his grace we are enabled from the heart

for our own sake? No
Or, Only for Christs sake? Yes
Doth God expect when we desire forgiveness from him, that we should from the heart forgive others? yes
Or, Is it enough that we do it in Words only? No
And, Can we do this of our selves? No
Or, Must we be enabled by his grace? yes
And, Is it any incouragement to ask forgiveness from God, when by his grace we are inabled from the heart to forgive others? yes

heart to forgive others, *n*. *l Mat.* 6. 12. *m Psalm* 51. 1, 2, 7, 9. *n Luk.* 11. 4, *Mat.* 18. 35.

106. Q. *What do we pray for in the sixth Petition?*

Do we pray in these words [*Lead us not into temptation, but deliver us from evil*] that God would keep us from being tempted to sin? yes
Or, At least support and deliver us when we are tempted? yes
Are Gods children in danger of being tempted to sin, as well as others? yes
Are we not of our selves to avoid temptation? No
Or, To stand or be supported in temptation, by our own strength? No
Nor deliver our selves out of temptation? No

106. *A*. In the sixth Petition, which is, [*And lead us not into temptation, but deliver us from evil*] we pray that God would either keep us from being tempted to sin *p*, or support and deliver us when we are tempted *q*. *o Mat.* 6. 13. *p Mat.* 26. 41. *q* 2 *Cor* 12. 1. 8.

And,

And, Is none but God able to do it for us? *No*

107. Q. *What doth the conclusion of the Lords Prayer teach us?*

Do theſe words [*For thine is the Kingdom, and the Power, and the Glory, for Ever, Amen*] teach us to take our incouragement in prayer from God only? *yes*

Or, Can we have ſufficient encouragement from our ſelves or any other creature *No*

And, Are we in our prayers to praiſe him? *yes*

Aſcribing to him the Kingdom, or abſolute Soveraignty over all things? *yes*

And, Almighty power to do all things? *yes*

And, Infinite Majeſty, and Glorious Excellency above all things? *yes*

Or, Is any Creature exempt from his Authority? *No*

Or, Is any thing too heard for his Power? *No*

Or, Any Creature equall to him in Glory? *No*

Do we ſay *Amen* in teſtimony of our deſire and aſſurance to be heard? *yes*

107. *A.* The concluſion of the Lords prayer which is [*For thine is the Kingdom, and the power, and the glory, for ever, Amen r*] teacheth us to take our encouragement in Prayer from God only *ſ*, and in our prayers to praiſe him, aſcribing Kingdome, Power and Glory to him; and in teſtimony of our deſire and aſſurance to be heard *t* we ſay, *Amen u*, *r Mat.* 6. 13. *ſ Dan.* 9. 4 7, 8, 9, 16, 17. 18, 19. *t* 1 *Chron.* 29. 10, 11, 12, 13. *u* 1 *Cor.* 14. 16. *Rev.* 22. 20, 21.

FINIS

The Ten COMMANDMENTS, *Exod.* 20.

GOD Spake all theſe Words ſaying, I *am* the LORD thy God, which have brought thee out of the Land of *Ægypt*, out of the houſe of bondage.

I. Thou ſhalt have no other Gods before me.

II. Thou ſhalt not make unto thee any Graven Image, or any likeneſſe *of any thing* that is in Heaven above, or that is in the Earth beneath, or that *is* in the Water under the Earth; Thou ſhalt not bow down thy ſelf to them, nor ſerve them: For I the LORD thy God, *am* a jealous God, viſiting the iniquity of the Fathers upon the Children, unto the third and fourth *Generation* of them that hate me, and ſhewing mercy unto thouſands of them that love me and keep my Commandments.

III. Thou ſhalt not take the name of the LORD thy God in vain: for the LORD will not hold him Guiltleſſe, that taketh his Name in vain.

IV. Remember the Sabbath day to keep it holy: Six daves ſhalt thou labour, and do all thy work: but the Seventh day *is* the Sabbath of the LORD thy God, *in it* thou ſhalt not do any work, Thou, nor thy Son, nor thy Daughter, thy Manſervant, nor thy Maid-ſervant, nor thy Cattel, nor the Stranger that *is* within thy Gates: For in Six dayes the LORD made Heaven and Earth, the Sea, and all that in them *is*, and reſted the Seventh day: wherefore the LORD bleſſed the Sabbath day, and hallowed it.

V. Honour thy Father and thy Mother, that thy dayes may be long upon the Land which the LORD thy God giveth thee.

VI. Thou ſhalt not kill.

VII. Thou ſhalt not commit Adultery.

VIII. Thou ſhalt not Steal.

IX. Thou

IX. Thou ſhalt not bare falſe witneſs againſt thy Neighbour.

X. Thou ſhalt not covet thy Neighbours Houſe, thou ſhalt not covet thy Neighbours Wife, nor his Man-Servant, nor his Maid-Servant, nor his Oxe, nor his Aſſe, nor any thing that *is* thy Neighbours.

The LORDS PRAYER, *Mat. 6.*

OUr Father which art in Heaven. Hallowed be thy Name. Thy Kingdome come. Thy will be done on Earth as it is in Heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation. But deliver us from evil: For thine is the Kingdome, and the Power, and the Glory, for ever. *Amen.*

THE CREED.

I Believe in God the Father Almighty, Maker of Heaven and Earth, And in Jeſus Chriſt his only Son our Lord, which was conceived by the Holy Ghoſt, born of the Virgin *Mary*, ſuffered under *Pontius Pilate*, was Crucified, Dead and Buried, he deſcended into Hell *, The third day he aroſe from the dead, He aſcended into Heaven, and ſitteth on the right hand of God the Father, Almighty; From thence he ſhall come to judge both the quick and the dead. I believe in the Holy Ghoſt, the Holy Catholick Church, the Communion of Saints, the forgiveneſs of ſins, the Reſurrection of the Body, and the Life Everlaſting. *Amen.*

* *Ideſt*, Continued in the ſtate of the dead, and under the power of death till the third day.

FINIS.